Retro Me or PSYCHIC SELF-DEFENSE

By Meade Layne

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Includes Instruction On:

Use Of Pentagram Against Elementals
And Discarnate Humans

Circle Of Banishment and Protection

Reasons For Using Rituals and Mantrams

How To Obtain The Things You Desire

Sealing The Aura The Pentagram Ritual

Illustrations and Additional Comment By:

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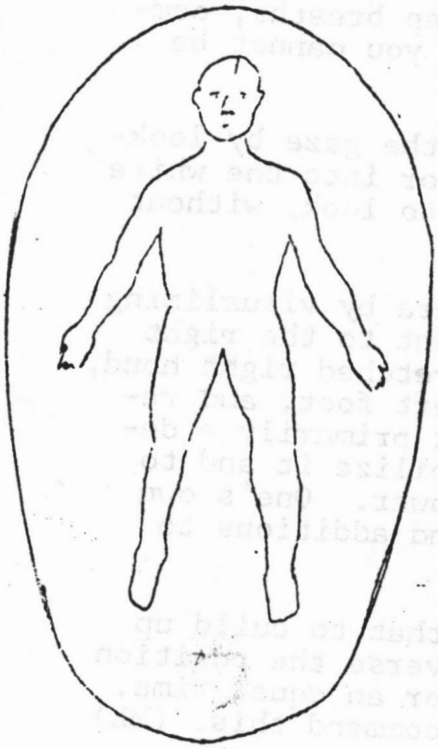
THE PRACTICAL MAGIC OF SELF-DEFENSE

RETRO ME

A Memorandum by Meade Layne



Various means have long been known and used for sealing the aura against psychic attack. The following is considered by the present writer to be very effective, and its use was recommended to him by an adept who himself employed it.

Take a few deep slow breaths to stabilize the body conditions, then visualize the aura as an egg-shaped formation with the physical body at its center.

Breathe out slowly and visualize the condensation of the breath inside the auric egg. Repeat this 20 to 30 times, all the while visualizing the thickening and hardening of the breath, until it forms an impenetrable shield around the body.

Hold in mind a definite time during which you wish the auric protection to continue. If you are not good at visualization, make it for a short time, say 12 to 24 hours, and renew at the expiration of that time if still needed. Like all methods of sealing the aura, it will prevent draining away of vitality and conserve the physical energies.

A medieval method of sealing the aura: Stand erect and cross yourself by touching the forehead, breast, right shoulder, and left shoulder, saying: "By the power of the Christ within me, whom I serve with all my heart, soul and strength * * * I surround myself by the Circle of Divine Protection, across which no evil thing shall dare to pass."

At the point marked by the asterisks *** extend your hands and arms forward and touch the fingertips together, at the level of the waist; then sweep the arms around to the back until the forefingers again touch behind you. The circle so drawn is to be visualized as existing in the aura and as closing and sealing it. It was much used by the monks and is said to be effective for about four hours.

In dealing with persons of dominating personality, visualize a large sheet of perfectly transparent glass between you, and understand that this glass permits you to see and hear, but cuts off the

magnetism and auric radiations of the other person from r[illegible]hing you. If subject to stage fright, visualize the glass screen as [illegible]ing between yourself and other persons present.

If you feel timid or nervous about an interview, fold your hands across the solar plexus, with fingers interlaced, keep your elbows against your sides, and your feet crossed or touching each other. This posture, accompanied by a few slow deep breaths, completely seals the aura while it is maintained, and you cannot be sapped of your magnetism or vitality.

When someone tries to stare you down, return the gaze by looking at the base of the nose between the eyebrows, or into the white of the eye (not into the pupil). Merely continue to look, without making any effort to dominate.

An extraordinary effect is produced on the aura by visualizing a point of flame or light overhead, then its descent to the right foot, its rise to the left shoulder, to the outstretched right hand, to the left hand, to the right shoulder, to the left foot, and return to the point of origin overhead. This is not primarily a defense ritual but its effect on the aura is to stabilize it and to charge the whole body atmosphere with light and power. One's own experience will often suggest useful variations and additions to minor occult exercises.

As an addendum: There is an occult teaching that to build up vitality one should sleep north and south, and reverse the position to south-north frequently -- every few hours -- for an equal time. Experience and present information leads me to recommend this. (ML)

THE CIRCLE FOR BANISHMENT AND PROTECTION

The circle is used now, as in ages past, in occult operations; for the reason that it concentrates any power being evoked and prevents extraneous or banished forces from interfering with the operator. A strongly visualized circle (like any other object) is an actual existent in the Astral Light or in etheric matter, and the physical process of actually drawing the circle is an important aid in such visualization.

The traditional magical weapons are the Wand, the Cup, the Sword or Dagger, and the Pentacle. Use either a wand or sword or your own substitute for drawing the circle, since it is desirable to have something of the kind in the hand. Use the same instrument each time and do not let other people handle it. There are commonsense reasons for this. All magical apparatus is of course accessory, and the power lies in the operator.

To seal the aura and to construct a magical circle come to very much the same thing. The magician often invokes and evokes specific types of force or particular entities, and for this purpose has rituals and formulas long tested by experience. But we are not concerned with this at present. A protective circle may be

drawn quite simply as follows:

(1) Try to imagine clearly (what is indeed actual fact) that you are surrounded on every side by dense invisible ethers which register and retain every movement and every thought. (2) Imagine that the tip of your weapon is engraving the circle upon them, or within them, as a stylus engraves upon wax (as it is really doing). (3) If it seems helpful, imagine that the weapon is tipped with flame (which is true, the flame being a discharge of auric energy from the body). (4) Face the East at the beginning and turn to the right, (deosil, clockwise), around to the place of starting, all the time engraving or burning the circle into the ether and into the magnetic field called the aura. (5) Repeat this operation (preferably) three times. (6) Imagine strongly that the energy or fire of the circle falls from the line to the floor like a curtain, and rises upward also and folds over you. (7) Keep in mind that the circle will lie wherever cast -- you can throw it around a bed, a room or any object (since etheric stuff is instantly responsive to the energy of the mind, of thought and feeling). (8) Have clearly in mind, and express in words just what your purpose is, what you want to do. If there is a specific force or some particular person concerned, name it or him, forbid all crossing and intrusion. (9) Perform the whole operation in the name of the High Self (Aumakua, Yechidah), and whatever God-name seems most acceptable and meaningful to you.

If it helps you to do this in the presence of open flame, such as candles, or to use a wand with a glowing coal at the end, by all means do so. Remember that none of these operations are foolish or childish to persons who have any background at all in occult knowledge. Remember that controlled imagination (image making) plus controlled emotion is basic and all-powerful, and a fundamental creative energy. Autosuggestion is legitimate in all occult operations -- as much so as in mental healing, or ordinary medical practise, or overcoming fear, or selling a bill of goods. Do not hesitate to employ it -- but always with purpose and under control. If you cannot balance these factors, be wary of all occult practises.

Herewith is a somewhat amplified operation, for those who prefer it. It employs the Qabalistic Cross (QC), also called the Cross of the Four Elements, or the equi-arm Cross -- the vertical and cross arms being of the same length. It stands erect + and not like an x.

1. Face the East, make the QC by touching forehead, solar plexus, right shoulder, and left shoulder, saying, "Unto Thee O God (touching the forehead), be the Kingdom (touching the solar plexus), and the Power (touching the right shoulder), and the Glory (touching the left shoulder), ever, forever, Amen (clasping the hands in front of the solar plexus).

2. Create in imagination a sword in the right hand. Imagine your body to grow to giant size and to be filled with power. With the point of the imagined sword draw the circle upon the floor. Imagine that pale gold flame flows from its tip and is established as a ring of flame. Continue to draw the circle until it is strongly

formulated in the imagination. Turn always clockwise.

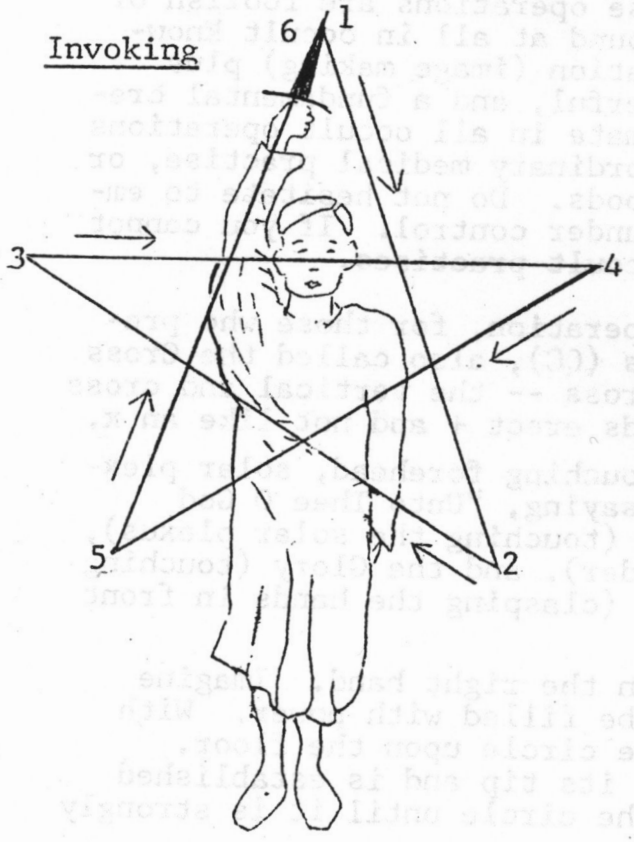
3. Facing the East and ceasing to visualize the sword, say, "O Great Archangel Raphael, shield me from all evil in thy quarter of the East. Repeat this in the South, using Michael, in the West using Gabriel, and in the North using Uriel. Turn east and repeat the CC.

This is often used for protection of a sleeping place. Throw the circle around the bed or room. Formulate it after sundown and soon after sunrise; it is then good for about 12 hours following. But after a few repetitions it tends to become established. This is true of all ritualistic figures and many sensitives are instantly aware of it, when entering a place where such operations have taken place. There are occasions where a genuine psychic attack is under way, that the attacking entity has sufficient knowledge and power to break through such barriers, but they are effective in all ordinary conditions, will prevent distressing dreams and undesirable sleep experiences generally, and prevent many forms of vampirism, both unintentional and deliberate.

THE USE OF THE PENTAGRAM AGAINST ELEMENTALS, AND IN GENERAL

The Pentagram is the five-pointed star familiar to everyone. It must always be drawn with the single point upward (with the single point downward it is a well-known symbol of diabolism), and in ritual it is always drawn in a single continuous line.

Invoking



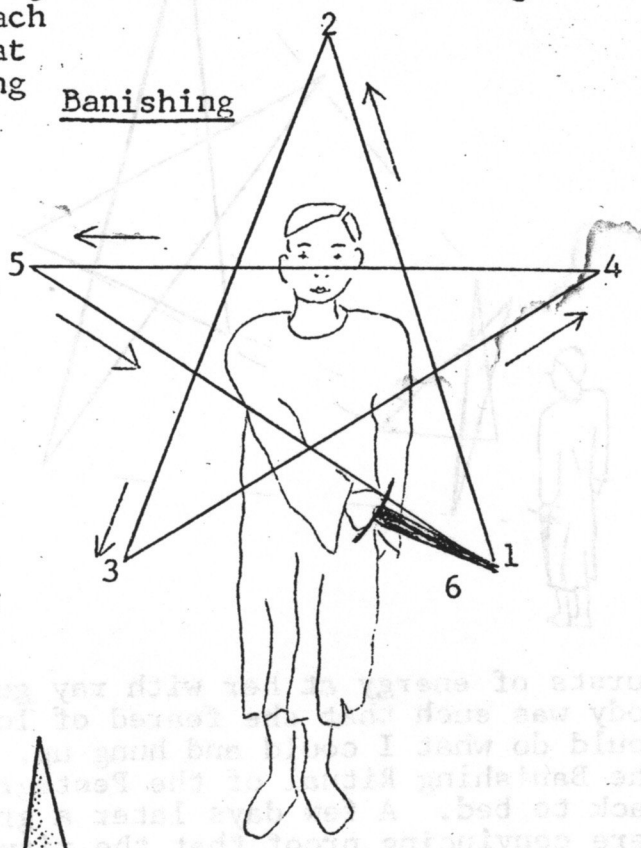
The Pentagram of Invocation is drawn in a continuous line beginning at the top, thence downward to the lower left (2), thence to the upper right (3), thence across to the upper left (4), thence down to the lower right (5), thence back up the point of the beginning (6).

The Pentagram of Banishment (exorcism) begins at the lower left (outside and at about the level of the left hip, arm straight), to upper point above head, to lower right outside right hip, to upper left at about shoulder height, straight across to upper right (without bending elbow, and back to beginning outside left hip.

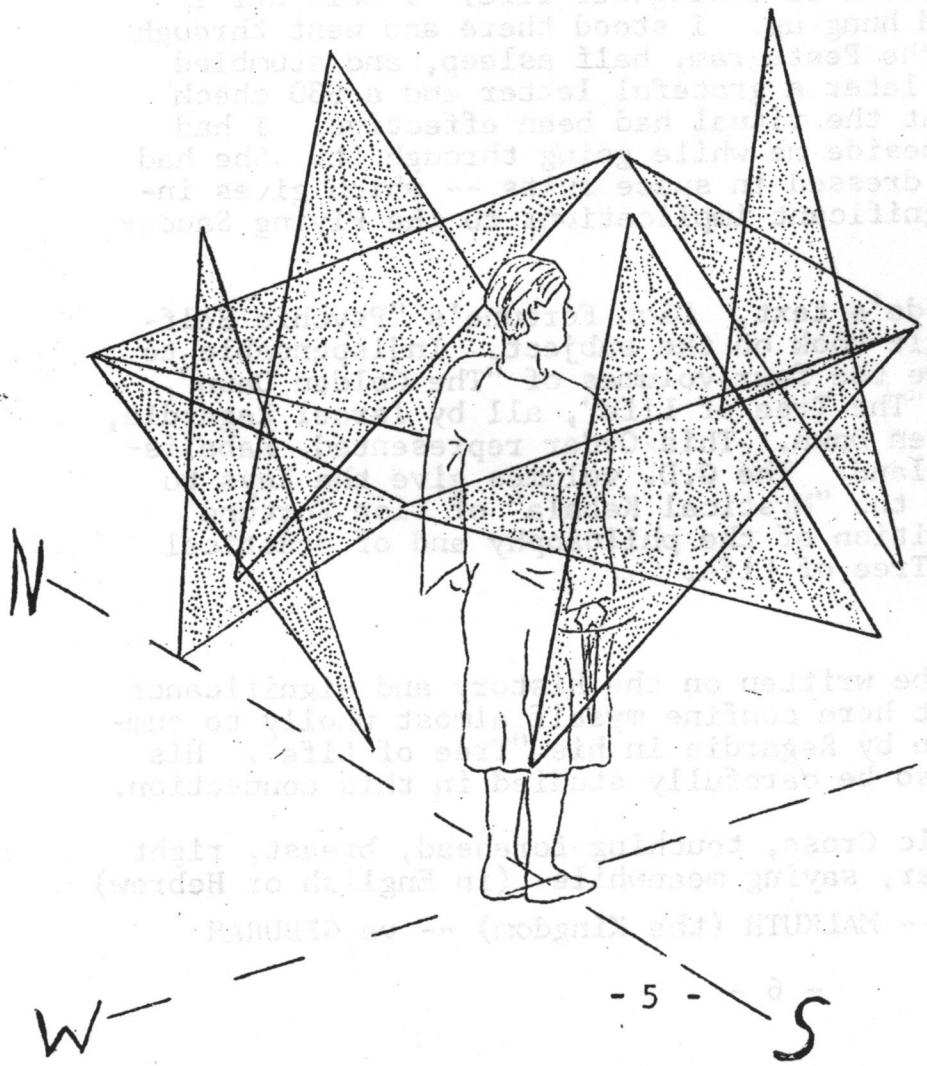
Describe this Pentagram of Banishment in the air before you at the four quarters (in the manner described in the section on The Circle items (1) and (2), preceding page, using wand or sword. Take care to connect all the Pentagrams by a con-

tinuous visualized line, thus forming a complete circle. Keep the arm straight throughout, until jabbing the center of the Pentagram to charge it. Be sure to charge each Pentagram by directing the weapon at its center and vibrating or chanting the name of the Archangel of that Quarter (paragraph no. 3, top of page 4). This applies to all uses of the Pentagram. Note that the center is a Pentagram (like the Pentagon in Washington, D.C.). Visualize each Pentagram as drawn in light and fire and vibrating with power. If helpful, imagine each one as expanding and increasing to fill the whole of its quarter of the compass, yet not withdrawing from its point of origin.

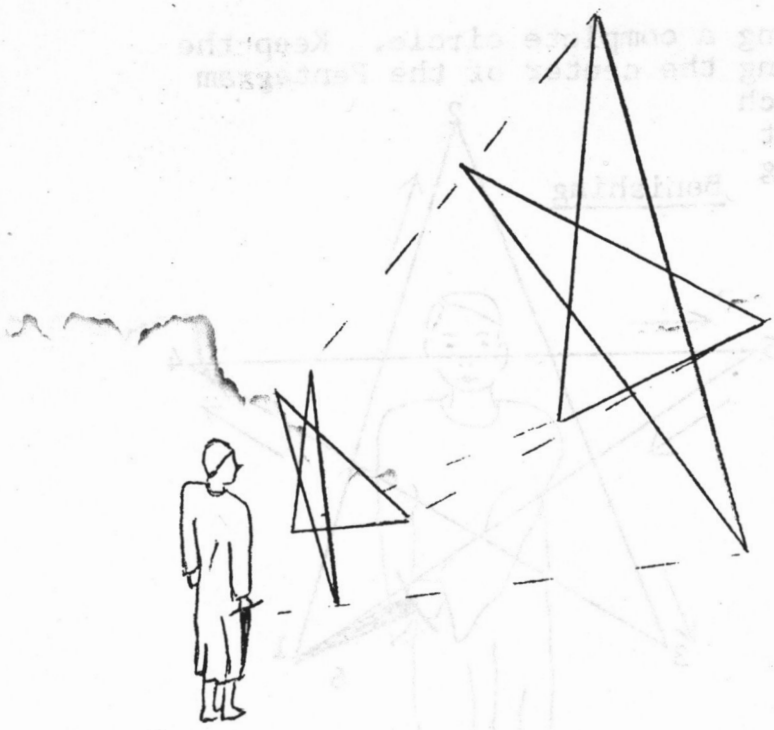
Banishing



The Pentagram is also used for sealing entrances and approaches. It can be drawn out and visualized horizontally before you, its point toward the door or entrance you wish to guard against bothersome or malicious intruders, physical or non-physical, human or non-human. It can be charged with the quality of holding out one person or type of intruder, while allowing others to enter.



For most of this material and many additional facts, consult Dion Fortune's "Psychic Self-Defense"



Once the four Pentagrams have been drawn and visualized in the etheric atmosphere before and around you, they can be pushed away and expanded to protect your room, home, property, city, etc. They can also be placed about any and all of your loved ones, at any distance, anywhere. Or, if you prefer, you can visualize the subject of your prayer standing by your side as you proceed. The only limits to its use are the limits or your will and understanding.

The telephone of the present director of BSRF rang urgently at one-thirty a.m. one morning. It was an Associate suffering a psychic attack. Little elementals about three feet tall had invaded her bedroom. They were firing bursts of energy at her with ray guns. The effect on her physical body was such that she feared of losing her life. I told her I would do what I could and hung up. I stood there and went through the Banishing Ritual of the Pentagram, half asleep, and stumbled back to bed. A few days later a grateful letter and a $30 check were convincing proof that the ritual had been effective. I had visualized her standing beside me while going through it. She had said the elementals were dressed in space suits -- which gives interesting and perhaps significant implications to the Flying Saucer phenomenon.

Continuing with Meade's text, Dion Fortune's "Psychic Self-Defense" is the best single book on the subject. Indispensable to to the serious student are the four volumes of "The Golden Dawn", "The Middle Pillar", and "The Tree of Life", all by Israel Regardie, Adeptus Minor of the Golden Dawn. This Order represented Kabalistic Rosicrucianism in England. The G.D. volumes give the Keys to the ritualistic work, but the "Mystical Kabala" of Dion Fortune is a remarably fine exposition of the philosophy and of practical work on the glyph of the Tree of Life.

THE PENTAGRAM RITUAL

A book could easily be written on the history and significance of this ritual, but I must here confine myself almost wholly to summarizing the account given by Regardie in his "Tree of Life". His "Middle Pillar" should also be carefully studied in this connection.

1. Make the Kabalistic Cross, touching forehead, breast, right shoulder, and left shoulder, saying meanwhile (in English or Hebrew)

ATOH (unto Thee) -- MALKUTH (the Kingdom) -- ve GEBURAH

(and the Power) -- ve GEDULAH (and the Glory) --
(Clasping hands on breast) LE OLAHM (forever, Amen).

2. Still facing east, make the Earth Pentagram (if exorcism and protection are the prime purpose; otherwise the Pentagram of Invocation. (See page four.) Charge the Pentagram with the weapon being used, and by vibrating (chanting) YHVH (or YAH - JAVEH - or other form of the God-Name Jehovah, Yod-He-Vau-He). In the South do the same, but vibrate ADNI (ADONAI. Ah-Do-Nah-Ee). In the West do the same, but vibrate AHIA (EHEIEH. Eh-He-Ee-Eh). In the North do the same, but vibrate AGLA (Atoh Gebor Le Olahm Adonai). (These are the four great Names or aspects of Deity, and after vibrating or chanting them, the ritualist should invoke the Four Archangels in like manner.)

3. Face the East again, extend the arms in the form of a cross, and say: Before me Raphael (Rah-Pha-El), behind me Gabriel (Gah-Bree-El), on my right hand Michael (Mee-Ka-El), on my left hand Uriel (Oo-Ree-El). About me flame the Pentagrams. Above me shines the Six Rayed Star (symbol of the I AM or Divine Monad).

This ritual first invokes then banishes all elements of earth; then evokes the four Archangels to protect the sphere of operation; finally, it repeats the opening invocation of the High Self, the Holy Guardian Angel, the Divine Augoeides. The circle is made of the four joined Pentagrams (a continuous line must connect them).

An important effect of this ritual is the cleansing of the sphere of the personality. The electrons and minute subelectronic particles or energy units of the body are modified, expelled and replaced as purification requires. This ritual should always accompany magical work of whatever description. It prevents any extraneous entity from breaking through into the radius of perception. It is the quickest and best method of banishing.

One other effect of this ritual is to cause the aure of the operator to shine with a great light on the astral levels, and this psycho-physical state is in itself a strong and enduring wall of defense against all forms of psychic invasion and attack. Right ritual is, in fact, scientific prayer, when worked, as it should always be, with intention and power.

ON THE USES OF RITUAL

Dr. Alexis Carrel (Nobel Prize winner, Fellow of the American College of Surgeons, author of "Man, The Unknown") once delivered himself of a lengthy utterance on Prayer. "It is not only worship but also an invisible emenation of man's spirit -- the most powerful form of energy that one can generate. Its effect on mind and body is demonstrable, in terms of increased physical buoyancy, intellectual vigor and moral stamina, tranquility of bearing and bodily repose. It is the only power in the world that seems to overcome the so-called Laws of Nature." It does this, says Dr. Carrel, by tapping in some way vast sources of energy.

Now RITUAL, rightly worked, with intention and with power, may

be called scientific prayer. I do not mean to suggest that results depend necessarily on the form being used, or that ritualistic form alone, without confidence, desire and imagination is likely to accomplish much. It would take a book to explore such questions. I want only to point out that prayers, ritual and magic are all the same thing, or at least blend into each other at every turn. And then, chiefly, that the daily use of a simple ritual, particularly the sealing of the aura, will add to one's physical and mental well-being.

Nervous exhaustion, both physical and mental, arises most often from contact with other people, especially with crowds. It is a kind of vampirism or unintentional psychic attack, and takes place through the etheric body, from whence it is transmitted to the physical. Or we could say the "attack" and drain of energy are through the aura. If one will habitually seal the aura, nearly all of this drain can be prevented.

For people who are engaged in psychic or occult studies, it is axiomatic that same kind of protective ritual should be used daily -- which again is the sealing referred to.

I have no room in these paragraphs to argue about auto suggestion or with those who believe that the whole field of magic is covered by that term. I want to insist on the extraordinary virtues -- without trying to explain them -- of this very simple ritualistic or magical practice especially if repeated at regular intervals. A good clairvoyant can often see the results or effects and describe them. The process gradually effects the surroundings where used; the etheric stresses are altered and the room becomes charged in a way easily perceptible to the sensitive. Is the empirical, experimental aspect I wish to stress. You will develop the feeling of walking about in an impenetrable shield, an invisible cloak which conserves all your own vitality, wards off every attack, and ends the drain and loss of nervous vitality.

This is not religionism or mysticism (if indeed we can define such terms); it is practical psychology, or psychophysiology, and practical occultism and uncommon commonsense, and three jumps ahead of doctors and nerve specialists. Try it for yourself.

STATEMENTS OF THE INNER CIRCLE CONTROLS

The Inner Circle trance controls of Mark Probert have often referred to the use of ritual and to the sealing of the aura, and some of them use mantrams regularly immediately after taking control of the body of the medium. On being questioned about the effects of rituals (such as the Pentagram ritual), they replied that these are visible and tangible on the other side and form a very real wall of protection. "A system of stresses" is set up in the ethers, and if a place is so defended and forbidden to invisible beings, any entity who tries to penetrate the barrier is rebuffed by it. By such means a good degree of privacy is obtainable, even in our "gold-fish-bowl" universe, where normally each higher plane can visit and observe the lower whenever desired. (Note: The Probert Controls. Many readers of this memorandum are familiar with

this remarkable mediumship. For some eight years past (1954) the present writer and other Associates of Borderland Sciences have been in frequent contact with these Controls, and have found them to be learned and honorable persons, candid and helpful and free from pretense.) (Mr. Layne himself passed on to join the Inner Circle in 1961, after turning over leadership of BSRA to the present director in 1959; and Mark Probert made his transition to spirit in 1969. We have many, many mimeographed transcripts of the Inner Circle sessions from 1946 onward, also many tape recordings of the seances made later in the 1950s and 1960s. If you are interested in following up this "remarkable mediumship", send $3.00 for our 38-page list of BSRF publications, tapes and borderland gadgets. RHC).

THE USE OF CONCENTRATED THOUGHT

Using this principle of ritual magic, the highly trained occultist or Adept can erect barriers which interfere with psychic and occult experiments, and help or hinder other persons either on the astral plane or in our chemical-physical world. In fact this is always being done to some extent by everyone who is using concentrated thought and desire, though the results may be slight and transitory.

The occultist regards our world and all objects in it, as well as all other worlds and objects, as being composed of mind-stuff. This is to say that all things are of the same basic nature and hence every force and object can effect everything else. The principles of Magic are thus rooted in natural laws and in science and sound philosophy. Even on our own plane of dense matter (which is really a rarefaction) there is empirical evidence that atomic particles can be manipulated by the energy of thought.

The mind makes its own laws in using mantram and ritual, or, each of us makes laws for himself. By control of attention, and by imagination and desire, we determine the influences we shall receive and those we exclude. We build rapports and we break them; we invite the attention of invisible beings or repulse them. There is basic agreement on this in the world of occult thinking. We are concerned with the practical implications. Security, mental control, peace, detachment, hence efficiency and strength, all these things are of the mind; and they depend partly and largely on self-protection and self-isolation. The powers of mind and body must be conserved and defended.

It is true that this protection and conservation are attained in many ways and degrees, depending on one's whole mode of life and thought. The use of ritual and mantram is simply employing specific, intelligent and purposeful means. "Occultism is only enlightened commonsense."

For those who cannot accept occult knowledge and reasoning, we say only that the benefits of protective ritual can be determined experimentally, unless they themselves set up a contrary law with determination to nullify the results.

The Mark Probert Controls have also asserted that the use of

magical weapons such as the wand, the sword or the dagger (the others are the Cup and the Pentacle) is by no means mere folly and play-acting. They are symbols. They are aides to the imagination. They have occult advantages of traditional use, and even have virtues rooted in the physics of the Astral and etheric planes (thus, the stream of energy which is discharged from the point of the sword and the tip of the wand, often represented in old prints as a flame or a light).

ONLY PRACTICAL PSYCHOLOGY

We grant very readily that the Adept or Master has no need of such physical adjuncts, but the neophyte gains nothing by trying to be superior to them! It is, if you prefer, "only" practical psychology; but this psychology has extensions into regions unguessed by most. In sealing the aura, by all means use the Wand or Sword or Dagger, draw your Circle, visualize it, vibrate the Names strongly (if your ritual calls for all these); respect the ancient magic which is known on all planes and which, incidentally, your suconscious self also knows full well. Work your ritual as it should be worked, with Intention and with power; give yourself to it as the religious gives himself to prayer -- for a ritual is a scientific prayer.

Still confining our remarks to the matter of sealing the aura -- is there any risk of overdoing this process? I have in mind at least one case, of a long-time student of occultism who himself possessed no psychic sensitivity at all. He attained a measure of success in certain occult operations (especially at first trial), but was unable to make himself the "channel of power" or the "gateway" of any controlled manifestations. The MP controls attributed this condition to the alleged fact that in a previous incarnation, some 300 years past, this occultist (Meade Layne himself. RHC.) had devoted much time and ingenuity to the sealing of his aura, being driven thereto by fear for an occult secret discovered by him. The sealing had apparently been done all too effectively and even affected the aura in his present life.

Whether this explanation is valid or not, it seems only reasonable for the operator (the ritualist) to take note of the possibilities and even provide against them by using certain qualifying phrases. Thus, after describing the Pentagrams of Banishment, and perhaps repeating:

> "Let all idle, curious and instrusive spirits depart hence --
> Let this place be forbidden to them --
> I, _____, forbid and banish them, and in the Name of
> (Yechidah -- Aumakua -- Adonai ha Aretz --)"

he will perhaps do well to add:

> "Let the spirits of wisdom and good will attend me; let the wise and good be ever welcome and here present."

What determines the effectiveness of such adjurations? On our own plane the familiar sign of the Cross, the two raised fingers

of blessing, the crossed fingers warding off the evil eye -- these and other similar signs make no small impression on believers. So too among the Invisibles. Those who in earth life were awed and intimidated by such symbols are still submissive to them. When they encounter a barrier of etheric or astral matter reinforced by magical sings, it becomes impassable to them. Those who are wiser, better instructed, and of powerful will can pass through such obstacles. A struggle on the astral planes is one of will and desire and knowledge, of projected images and of streams of psychic energy. Occultists who practise astral projection and who have encountered enemies on the astral paths are well familiar with these facts. But it is indeed a rare event for the average person, practicing some simple ritual, to encounter such opposition -- the danger of it may be dismissed as negligible.

MAKE A PERMANENT RECORD

It is a great advantage, in the daily sealing of the aura, to use the same room each time. Talk about magnetising a place is almost meaningless, but it seems certain that forms and stresses set up in the ethers remain permanently in situ. Many so-called hauntings, re-enactments of past crimes and the like, are only such etheric records. When one repeats the same ritualistic acts in the same place, it is as if the first faint lines of an etching were cut over again, deeper and deeper. This always of the ether about you as you would of a surface of wax, and of the wand or sword as a stylus with which you engrave upon it the symbols of your will and desire. Now this ether is ten thousand times more dense than steel or glass or diamond; it is not matter as science understands the term or as it is commonly used. Yet it is not-nothing, but is the basic world-stuff. It is identifiable with Space. Strange as this assertion may seem to you, we must here pass by the arguments for it, affirming only that it is sound science and good philosophy. Yet in this incredibly dense stuff every thought and act is permanently recorded. From these facts the advantage of repeating rituals in the same place can easily be inferred.

The sealing of the aura is, of course, a small ritualistic act; so that in discussing it one is constantly drawn into the general field of ritual; from which it cannot be separated. This sealing is an extremely practical operation, as has been pointed out in the paragraphs under the heading of the Uses of Ritual.

TO OBTAIN THINGS DESIRED

To clear the aura, to protect the self, to invoke helpful influences and lay hold of sources of strength -- these in themselves are, of course, the first steps toward obtaining whatever things or experiences are desired. But specific desires and needs go a little beyond this, and there are small extensions of the sealing rituals which are very effective and are intended for their satisfaction.

First, let us get clearly into our minds that the failure of

rituals, in these elementary matters at least, is almost always failure by the operator and not due to errors in the ritualistic forms.

Failure by the operator usually arises from nebulous, ill-defined or conflicting wishes -- from scepticism and doubts, and the notion that one is performing useless and ridiculous acts -- from superstitious fears and conflict with deep-rooted prejudices (religious or scientific) -- from self-consciousness, and the general inability to lend one's self with calm confidence to the operation in hand. What one may call the average wish is a poor and devitalized thing, summoned up at one hour and dismissed the next, contradicted and nullified at every turn. But a powerful, steadily maintained and clearly defined wish is known to be an effective force even in daily and common experience. It is a wish of this kind which is given direction and drive and creative power by ritualistic formulation.

Niceties of form, the employment of exact words and intonations are of small importance compared to the factors just mentioned in the paragraph above. There are certainly operations in ritualistic magic where the use of exact traditional forms is of great importance, but it is not necessary to consider these for our present purposes.

BEWARE THE GUILT COMPLEX

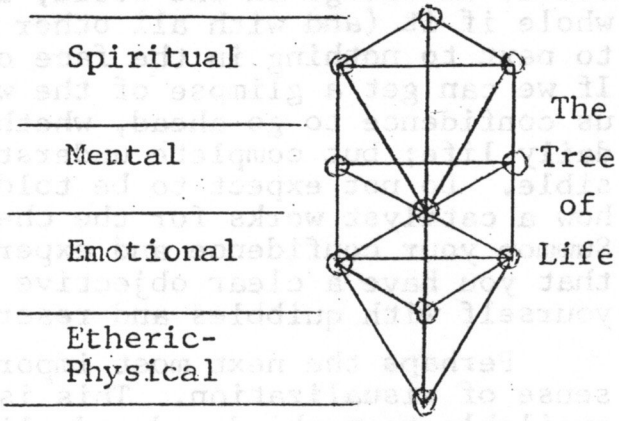
A frequent source of failure is the lurking idea in the mind of the operator that his desire and effort may not be "quite right" -- that is that some God or Angel or other superior Being disapproves of what is being done, or else that the still small voice of conscience is whispering its objections. Whatever the source of such feelings may be, it is clear that they are likely to vitiate any ritualistic procedures. If you do not have the intelligence and courage to formulate your wish explicitly, to accept any consequences involved, and to refrain from making stipulations with the Cosmic forces, your efforts at practical magic are half-defeated at the outset.

It seems to me very important to attain what is sometimes called the Higher Realism. The Powers of Nature know nothing of good and bad, right and wrong. These words represent values which our minds create and import into Nature, and they are constantly changing, with historical periods, cultures, education, religions, and even from one mind to another in the same community and social group. Murder has been held a virtue and incest a religious duty. It is easy to understand that a natural force such as electricity has no moral character; it heals or kills according to its nature, the circumstances, or the use to which we put it. We attach moral value to our use of it and to the results, but these values are transient creations of our own.

These moralistic fictions exercise a hypnotic power over us and dominate our lives, and apparently they dominate most of us after death also, for a time -- often for long periods. We escape from them little by little, on the higher planes of existence. In

the larger view, whatever you think or do, is "right" for you -- or you would not do it. It may be "wrong" in the eyes of others, and a crime in the eyes of the community; but for you it is right in the sense of expressing your value-concepts, your ideals and your stage of development.

THE FOUR WORLDS OF THE KABALIST



Now, if you want money (e. g.), and really want it, and wish to use practical magic in obtaining it, you will have to rid yourself of the lurking idea that your wish is not quite right, that it is of a low moral order, or selfish and not really wise. Even a banker or a stock market operator would be ruined by an inner conflict of that sort. Think out your wish, make up your mind, accept the consequences; then remember that all conditions, all thinkable combinations of events are obtainable and in a sense already exist (since time itself is a mental creation).

Many people use small magical operations for obtaining small-scale objectives -- for say a few hundred dollars -- but do not adventure beyond this; or if they do, they meet with complete failure. But it is all the same to the universe, so to speak, whether you get hold of a hundred dollars or a hundred thousand. The limiting factor is in one's own mind. We have a deep conviction that the small success is possible, but the greater is out of all reason and quite beyond us. The Adept however, knows very well that large and small, like good and bad, have no meaning outside of our own minds.

It is purely for practical reasons then, to avoid discouragement and the subjective blocking by ingrained ideas, that the beginner is usually advised to confine his first efforts to small objectives, or at least to those which he feels to be right, rational and feasible.

It is usually advisable to couple every request or magical demand for anything with a sincere requrest for Wisdom. Nothing which comes to you will work harm, if Wisdom accompanies it. The practical, psychological value of this should be self-evident -- though one seldom finds any explicit mention of it.

There is no objection to considering a ritual as a psychological experiment. There is no fact in the universe, and no process or experience of consciousness, so far as human knowledge can determine, which is not psychological. But words are Markers, or coins or symbols of experience; they point toward this thing or that. On the other hand "the content of actuality is inexhaustible" -- and any point or fragment thereof has an infinite connotation.

DARE TO PENETRATE THE MYSTERIES

Let us remember that while there is a considerable body of occult knowledge in the world, from another point of view the whole if it (and with all other human knowledge added in) amounts to next to nothing in the face of the mysteries which environ us. If we can get a glimpse of the working of Nature's laws, it gives us confidence to go ahead, whether in science or in magic or in daily life; but complete understanding of her operations is impossible. Do not expect to be told, exactly and with finality, just how a catalyst works for the chemist, or a ritual for an occultist. Summon your confidence and experiment for yourself. But be sure that you have a clear objective in mind and are not holding out on yourself with quibbles and reservations.

Perhaps the next most important thing is imagination, in the sense of visualization. This is perhaps the most powerful force available to mankind and underlies every kind of constructive effort. If you wish prosperity in business, visualize all the conditions systematically in every detail -- the sale of the goods, the satisfaction of the customers, the receipt of money, depositing it in the bank. If you want health, visualize the body or the afflicted parts as sound and healed and perfect. Do this without strain, leisurely, repeatedly, in intervals of quiet, but do not keep it in the foreground of consciousness all the time. Make the picture, remembering that it is a real existent in etheric matter -- and also watch for opportunities in the objective world, situations opening up which will lead to your desire (if it is concerned with external affairs at all). All such details have been explained many times in a multitude of books and with many varying elaborations.

One very effective method is a simple form of a fire ritual. Break off or cut off (with a dull knife) a small branch, say two feet long and about a half-inch in diameter. Hold the end in an open fire, such as a fireplace (or a candle flame will do) until it has a glowing coal at the tip. Use this as a wand, turning right and describing a circle around yourself in the air. Then write on the air words or symbols summing up your desire. Remember that the air is pressing all about you with a weight of more than a ton to the square foot, and that the ethers, which we call space, also surround you with enormous density. Think of yourself as thrusting the burning point against this invisible stuff, and that it is cutting deep into it. Visualize all this clearly. Give thanks that your wish IS granted, not that it will be. (From "Method of the Magi" by E. McE. B., Golden Dawn Press, 1044 Olive St., Los Angeles, California.)

Suitable invocations, as well as preliminary clearning of the place, can safely be added to this operation. Or use some simple mantram at the end:

Thou God rulest me -- nothing can lacking be.
Nunc Deus regit me -- nihil mihi de-est.

The Christian bible, like other holy books, contains innumer-

SAVING A MARRIAGE WITH RITUAL MAGICK

Another reluctant amateur was the proprietor of a Silk Screen shop in a nearby town. He printed a few copies of our poster-size Tree of Life for us, 28x44 inches. The atmosphere of his shop was tense and not too friendly; but the proprietor was somewhat curious about this unusual project, reproducing a chart of the magickal forces of the universe and of man. During return visits to his shop he opened up and told of a marriage that had gone sour because of a wife who was becoming increasingly violent and moody. Just the day previous, during a row, she wanted him to get a stick and beat the two boys, hers by a previous marriage.

"If this marriage breaks up," I asked him, "which way would the boys go?"

"With me," he replied without hesitation. "They dont want to stay home with her!"

One of the boys was in the shop then, absorbed in an art project of his own.

Asked when this began, it started when his wife joined a spiritualist group and "sat for development". Obviously she had picked an earthbound entity who or which had lost none of its viciousness with death! When he said he was willing to do anything to save his marriage, I sold him a copy of "Retro Me" for reading material. With no previous preparation -- in this life at least -- he welcomed the ideas and practices spelled out there and put them to use! The results were a foregone conclusion. The next time I visited the shop it was a happy place. I could feel the change in the atmosphere. He said they all enjoyed a peaceful, and thankful, Thanksgiving at home. The only outward indication of the change in his wife was a brief statement: "My head is clear now."

GIVING THE PSYCHIC HEAVE-HO TO A DEAD DRUNK!

On impulse, last fall while writing to an Australian Associate, I related the above story. At the time he was concerned about his sister, too long married to a compulsive alcoholic! This Associate is a student of the Mysteries, Western style, and has a copy of part three of our lesson series on the Cabala, "You Live In Four Worlds". Among other things this 68-page book carries illustrated descriptions of both the Cabalistic Cross and the Lesser Banishing Ritual of the Pentagram ($2.75). He marked pages 21 through 33 and gave it to his sister to read, and to choose. She made the obvious choice and promptly cleared her husband's aura and their home of dead drunks. How aptly the Hawaiian Kahuna calls these entities "eating companions"; for they do share our vices. And only ritual magick gives here-living human beings the necessary mental leverage to drive them and hold them out! With only his own moderate alcoholic appetite to cope with, the woman's husband could keep his drinking under control, and salvage a foundering marriage; but with earthbound drinking companions -- hell on earth!

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PURPOSES OF BSRF: This is a non-profit organization of people who take an active interest in unusual happenings along the borderland between the visible and invisible worlds. In the words of the late Meade Layne, founder and director of BSRF from 1946 to 1959: "BSRA publications are scientific in approach but employ few technical expressions. They deal with significant phenomena which orthodox science cannot or will not investigate. For example: The Fortean falls of objects from the sky. Teleportation, Radiesthesia, PK Effects, Underground Races, Mysterious Disappearances, Occult and Psychic Phenomena, Photography of the Invisible, Nature of the Ethers and the problem of the Aeroforms (Flying Saucers). In 1946 BSRA obtained an interpretation of the phemomena which has come to be known as the Etheric or 4-D interpretation; it has not been radically altered since that time. This continues to be the only explanation of the UFOs which makes good science, sound metaphysics and common sense."

The chief present concern of the Foundation is to make this kind of unusual information available as a public service at resonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in any of the above fields. For consultation on borderland problems or for Spiritual healing through prayer, write or phone 619-724-2043 for help or for an appointment. Donations and bequests toward Foundation research programs and expenses are welcome.

The 37-page list of BSRF publications is available from Headquarters for $2.50 in money, check or stamps. This includes brochures on borderland subjects, tape recordings of Crabb's lectures and of members of the Inner Circle, talking through trance-medium Mark Probert. Write to BSRF, PO Box 549, Vista, California 92083 USA.